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THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

Published monthly except July and August
by the
AMERICAN-EUROPEAN FELLOWSHIP
1213 N. Franklin Street, Philadelphia, Pa.

VOLUME XIV

NUMBER 2

February

1933

HIS WILL IS BEST

Fainting and footsore on life's road,
No sun nor star to cheer,
When crushed beneath the cruel load,
I thought His will severe.

When faith rebuked my unbelief,
And Jesus by me stood,
I felt the Spirit's sweet relief,
And said, "His will is GOOD."

As I look back life's pilgrim way,
And sweetly in Him rest,
With loving confidence I say,
"I know His will is BEST."

To walk by faith and not by sight,
Hence may my purpose be;
To do His will be my delight,
Until His face I see.

—*Luther Rees.*

WHY THE TITLE

American-European Fellowship

FOR CHRISTIAN ONENESS AND EVANGELIZATION

?

Fellowship	*Christian Oneness*	*Evangelization*
I John 1:3	John 17:21–23	Romans 10:13–15 Matt. 28:19

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AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION

continuing the Russia Evangelization Society and Christian Testimony to Jews

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2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

THE EUROPEAN HARVEST FIELD

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This magazine is not backed by any church organization or religious denomination. It is published solely to spread missionary information concerning Central and Eastern Europe and to provide spiritual food for its readers. Christian friends subscribing for it help to make it more nearly self-supporting and thus aid the work in general. Prompt renewal of your subscription when it expires will be appreciated.

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DEVOTIONAL AND EDITORIAL

How to Read the Bible and Love It

By Judson B. Palmer, D.D.

A PASTOR recently asked me if I had some literature that would help one to a simple method of Bible reading. Soon afterwards I had a letter from a mining engineer in Arizona asking me for help in his methods of Bible study. These requests took me back to a time in my own experience, nearly fifty years ago, when I was greatly disturbed because I did not love the Word of God as I knew that every child of God ought to love it. It did not have the first place in my reading. I would give preference to the daily paper, or a magazine, or a book. Like many another, it was not of supreme interest in my life. I read it as a duty now and then, and read the portions that I liked best and that appealed to me most. As the conviction grew on me that I did not love the Bible as I ought to love it, I spread it out on a chair before me one day, and kneeling down before it, I earnestly and honestly asked God to help me to some method of Bible study that would beget in me a great love for the Bible. He answered my prayer. At once it was settled that whatever other methods of Bible study I might pursue (and I have had several), I would read a chapter in the Bible every day beginning with Genesis and continuing through to the end of Revelation. This practice I have kept up from that day to this, with the exception of a short period a few years ago. I have never found anything that would take its place, and my love for the Scriptures has increased with the passing years. By this method one gets a comprehensive view of the Bible which cannot be obtained in any other way, and one that will prevent a lop-sided theology. While this is the simplest method of Bible study, and one that can be followed by any one who can read, it is also, in some respects, the best. Whatever other methods you may pursue, do not permit them to take the place of this one.

We ought never to read the Bible in a critical spirit. The Bible is OUR critic. In Hebrews 4:12 we read that the Word of God is a "*discerner of the thoughts and intents of the heart.*" That English word "*discerner*" is "*critic*" in the Greek. So the Bible is our critic, and we may not sit in judgment on the Word of God as so many are doing today. Let us never forget that this Bible is God's Word, and is backed up by Divine authority. It is supernatural in its origin, in its contents and in its message. This very fact is evidence that it comes from God. Its prophecies and its miracles are unmistakable evidences that God is its author. Instead of these raising doubts and questions in our minds, they ought forever to silence doubts and confirm our faith in the integrity, authority, and inspiration of the Scriptures. Let your whole being be saturated with the fact that "*all Scripture IS given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness*" (2 Tim. 3:16), and that "*holy men of God spake as they were moved by the Holy Ghost*" (2 Peter

1:21). It is an infallible revelation, an infallible guide to the true knowledge of God and of the way of salvation.

Then read it reverently, with spiritual discernment, and sympathetic interest, and an open mind, saying with Samuel, "*Speak Lord for thy servant heareth*" (1 Sam. 3:10). Remember that it is to the spiritually-minded, and to those only, that the things of the Spirit of God are revealed. "*But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned*" (1 Cor. 2:14). "*God is a spirit, and they that worship Him must worship Him in spirit and in truth*" (John 4:24). While we must use our mental faculties in reading the Word of God, the intellect alone is not sufficient. We must have a spiritual mindedness, a sympathetic fellowship with our Lord.

If you would know how to read the Bible then, and get to be in love with it, I would emphasize the fact that you read it. And again I would say, READ it. Read it every day. Get the habit. Have a certain time each day when you read it, and if possible let it be in the morning when you are at your best; but at any rate at a time when you are not hurried. Study of the Word of God stimulates love for the Word of God. If you read it regularly, you will get to be in love with it. Nothing in all literature is so deeply interesting, so intensely fascinating, so elevating. Read it consecutively, from the beginning of Genesis 1:1 to Revelation 22:21. As opportunity presents, read a book through at a single sitting, and then read it over and over again.

As you read it, let it mean exactly what it wants to mean. Don't read anything into it, nor read anything out of it. Let God mean exactly what He wants to mean. If He did not mean just exactly what He said in the Bible, then He would have said exactly what He meant for He was certainly capable of doing so. Don't try to make it mean something you want it to mean, or try to make it prove some cherished belief which you may hold.

"It is strange we trust each other,
And only doubt our Lord.
We take the Word of mortals,
And yet distrust His Word;
But oh, what light and glory
Would shine o'er all our days,
If we always would remember
God means just what He says."

It has been well said, that if the plain sense makes good sense, seek no other sense. The Bible must be taken literally unless a figurative meaning is somewhere indicated. To be sure the Scriptures, like all other literature, abound in types, symbols, and figures of speech; and where these are found, their character is usually manifest. Men are called "*sheep*" (Ezek. 34:11, cf. verse 31), and "*trees of righteousness*" (Isa 61:3). False teaching or doctrine is called "*leaven*" (Matt. 16:12). In bitterest irony Jerusalem is called "*Sodom*" (Rev. 11:8), but no one is left in doubt as to its real meaning. When the Scriptures speak of Israel, they mean Israel and not the church. Jerusalem means the city that we know by that name unless it is modified by some word, as the

"*new*" Jerusalem or the "*heavenly*" Jerusalem. The throne of David means David's throne in Jerusalem. It is a literal throne. The Lord Jesus made the most literal use of the Scriptures. He took them at their face value and undoubtedly expected us to do the same thing. He criticized the Scribes and Pharisees in the most scathing terms for making "*void the Word of God*" and said, "*Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled*" (Matt. 5:18). Do not spiritualize the Scriptures to make them mean something they do not say, and that God never intended them to mean. Somebody has said that the meaning of Scripture is not a matter of interpretation; it is a question of Biblical statement. What does God SAY? should be our question. No legal document is subject to any one's interpretation, nor is the Bible. It is often said that one's interpretation is as good as another's. But it is altogether a question of Biblical statement. It is not a question of any man's opinion, but what does God say. Do not be led away from the Book itself by anybody's interpretation of the Book, which can only be false, if they deny the statements written therein.

Dr. Joseph Parker, the well-known London preacher, who attracted to his services the great thinkers of the day, in speaking of the assaults upon the integrity of the Bible at the hands of the so-called "*experts*" said, "*In substance I retain the Bible exactly as my mother gave it, for she too was an 'expert.' She thought that the Lord made the heaven and the earth in six days, and that He rested on the seventh and blessed it. She told me the story of Joseph as though it were all true, and she told me about Abraham and Isaac, and the angel seizing the knife, as if it were an actual fact. And about the flood, she told me, and never for a moment doubted the great rain, but was quite sure that the flood was forty days upon the earth, and that all the high hills under the whole heaven were covered. She went over the Bible lovingly, and many a time after reading it to me, we fell down upon our knees, and the dear old soul talked to God as if He were a real, living being and quite close to her. Yet she knew nothing about God but what she had read in the Bible! Of course all this cuts a mean figure in the eyes of the formal logic and in view of the new learning. Yet I am going to cling to it.*" Now that is the way to read the Bible. Read it believingly as that dear old saint of God read it, and as that great preacher of God preached it.

As you approach the Scriptures, disabuse your mind of any preconceived ideas, or notions, or theories, or speculations, or interpretations and just let God speak to your heart. Give Him a chance with the message He would bring you. Being convinced of what He says, follow wherever He may lead you. Go all the way with Him. That may mean surrender of old beliefs and the giving up of cherished faiths. It may cost a struggle. It may mean sacrifice and persecution. But God will give you no new light until you obey the light you now have. Cultivate an open mind for the reception of the truth. Be obedient unto the Word. Let the Lord speak to you. "*Whatsoever He saith unto you, do it.*" "*Be ye doers of the Word and not hearers only.*" "*If any man willeth to do His will, he shall know of the teaching, whether it is of God, or whether I speak from myself,*" said Jesus (John 7:17). The Bible is not a mere discourse on ethics. It is "*sharper than any two-edged sword.*" It cuts and it pierces. Now if you have been holding some theory about some interpretation, which from a careful examination of the Scriptures, you find is in plain conflict with the Word of God, then you are

under the most serious obligation to bow your whole being to the authority of that Word regardless of the consequences. Obedience is the best commentary on the Bible. Do, and you will know. To understand the Scriptures, believe them with all the heart, obey them, and then you will understand them. At this point the disciples failed. They did not want to believe what Jesus said about His death, and so they could not understand. Because they would not believe, it was hid from them that they should not understand (Matt. 16:22, 23 cf. Luke 9:45).

Read it prayerfully, carefully, and thoughtfully, and meditate thereon. The Holy Spirit is its author, therefore look to the Spirit for guidance as to its meaning. Jesus promised that "*when the Spirit of Truth is come, He will guide you into all truth.*" Act upon that promise. The weeping prophet said, "*Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart*" (Jer. 15:16). It will be the joy of anybody's heart who feeds on the Word of God. The prophet ate the words, another way of saying he meditated on them, masticated them or appropriated them. Take time for meditation on the Word.

Make use of marginal references comparing Scripture with Scripture. Remember that Gentiles, nations, peoples, and heathen translate the same original word, and mean everybody except the Jews.

In reading the Bible you must distinguish between the Jews, the Gentiles, and the Church of God. The Bible clearly makes this distinction as recorded in 1 Corinthians 10:32, and you cannot rightly divide the Word of Truth and avoid confusion unless you bear this in mind. You cannot ignore it without suffering loss.

Remember that the theocracy continued from the birth of Israel as a nation until the "*Times of the Gentiles*," which period began with the Babylonian captivity of Judah under Nebuchadnezzar. This period will come to an end when the King shall come in His glory to reign in person over the earth, and then the theocracy will be resumed.

Let me remind you that the whole of the Old Testament from Genesis 12:1 to the end of Malachi is about the "*land*," the "*people*," and the "*King*;" the holy land, the land of Palestine; the holy people, the Jews; the holy King, the Messiah. In the New Testament the Gospels are about the "*land*," the "*people*," and the "*King*;" and the Book of Revelation is largely taken up with the same subject.

But the chief end of all Bible reading ought to be to find Jesus. The whole book relates to Him. It is just as truly the Gospel of Moses, or the Gospel of Isaiah, as it is the Gospel of Matthew, or Luke, or John. Where can you find more of the Gospel

(*Continued on page 24*)

"BUCHMANISM, ALSO CALLED OXFORD GROUP MOVEMENT, AN EXAMINATION AND A WARNING." Six articles by Dr. A. C. Gaebelein in six issues of OUR HOPE, the well-known Bible magazine. Send 50 cents and you will receive these six issues. Address Our Hope, 456 Fourth Avenue, New York City, and ask for series on Buchmanism. This cult is one of the most subtle, and these articles will expose the false teaching.

The Source and the Streamlets

"For of Him, and through Him, and to Him, are all things, to whom be glory forever, Amen."—*Romans 11:36.*

Blessings ebb and flow; the Blesser
Dwells eternally the same;
Of the universe "Possessor,"
"Wonderful" is still His Name.
O the sweet repose of staying
With His fulness satisfied;
Scarce for wanted mercies praying
So but He be glorified.

Though the fig tree shall not blossom,
Neither fruit be on the vines;
Though the stalls be void of oxen,
Failing corn, and oil, and wines;
Fore-prepared for tribulation,
In the Lord will we rejoice;
To the end of our salvation
Sing, with steadfast heart and voice.

Far His Grace exceeds the proving
Here in time, of hearts like ours;
Therefore fear we no removing,
Even through trials' darkest hours.
Riches may take wings and leave us,
Friendships' brightest links may break;
Brethren, faithful once, may grieve us,
Wisdom's paths of peace forsake.

Clouds of coming wrath may darken,
Over every world-pitched tent;
Sinners may refuse to hearken
To the warning God hath sent.
Wider yet the sheep may wander
From the faithful Shepherd's side;
Less and less the saints may ponder
Truths for which the martyrs died.

Yet is faith the more attesting,
Thus the everlasting Word;
Every adverse billow breasting,

(Continued on page 24)

Concerning the Laymen's Report on Foreign Missions

As a member of the group of Missions comprising the Interdenominational Foreign Mission of North America, we are glad to record our hearty approval of the following statement. Those desiring copies of this statement may secure them from the office of the Fellowship.

THE Interdenominational Foreign Mission Association of North America, comprising the sixteen Missions whose names are listed on the last page of this folder, at its Annual Meeting in New York City on December 8, 1932, recorded its emphatic repudiation of the Report recently published by the Appraisal Commission, appointed by a Laymen's Foreign Missions Inquiry to study Protestant missions in the Far East and make recommendations.

The Report discloses a conception of Christian Missions which is glaringly out of harmony with New Testament teaching and example. It frankly disparages the old missionary motive and aim to take to men who are spiritually lost their only opportunity of eternal life through Jesus Christ the only Saviour. Such ideas are outworn and not in keeping with the advanced thinking of today. Christian missionaries should not presume to go to eastern lands with any dogmatic insistence upon what they call the Gospel as the only and final message for mankind. On the contrary, they are advised to join with the leaders of the ethnic religions in a common quest after truth and the ideal way of life, and in a united campaign against Communism and irreligion.

Broadly stated, the Report represents the Modernistic position. How far the Modernistic influence has affected the mission field of today is illustrated in the statement of reasons for forming this Commission. It is affirmed in the foreword of the published report, "Re-Thinking Missions," that "to those best acquainted with missions, it will be apparent that our proposals lie in well-recognized directions of advance and that they call far less for innovations than for the emphasis and encouragement of tendencies already present in the field and at home." To the Interdenominational Foreign Mission Association this seems a highly significant statement, and only too sadly true.

According to the Report, "It was hard for the missions to mix with their absorbing interest in rebirth, a practical recognition that the surrounding religions were religious, and as such, ways to God." The theory that these religions were responsible for the defeats of oriental society and customs is characterized as "the counterpart of the equally hasty social theory that made Christianity responsible for all the advantages they felt in western life."

The objective of missions, according to the deliverances of this Commission, is the bringing about of the "spiritual unity" of all men and races, but in the program by which this is to be accomplished there is no place for Jesus Christ as Saviour and Lord in the sense in which these words are used by the evangelical church.

In discussing the medical and educational work of missions, the Commission condemns as unethical the making use of these departments of missionary activity as an opportunity to press upon their beneficiaries the claims of the Gospel. These branches of mission work should confine themselves strictly to their proper intellectual and physical objectives.

Much more that is shocking and serious in the Report could be cited if space here permitted. It is hardly possible to open the volume at any page and find anything which really corresponds with the missionary principles and practice of the New Testament, or of the great bulk of the missionary work of the church from New Testament times to our own day. It is unmistakably clear that the project which the Laymen's Commission is espousing, whatever else it may be, is not the missionary enterprise of Jesus Christ, or of His apostles, or of sound evangelicals today. The Commission and those who are behind it are advocating an absolutely different enterprise of their own, man-conceived and man-promoted. To call their scheme un-Christian is to put it too mildly. It is positively

anti-Christian—a bold and shameful betrayal of Christ by His professed friends.

To attempt to minimize the issue, as some missionary leaders appear disposed to do, by dwelling upon certain relevant criticisms and recommendations which the Commission has offered, is in our judgment only to beg the real question. It is no mere matter of details that we are dealing with, but rather the deepest foundations of the whole Christian missionary enterprise. This Report boldly raises the question as to what constitutes Christianity and Christian Missions. Two radically different and irreconcilable systems of belief and of missionary aim are competing for allegiance. The Missions within this Association stand unalterably against the main contentions of the Appraisal Commission, and take this opportunity of reaffirming their complete loyalty and committal to "the faith once for all delivered unto the saints," and to the missionary message, aim, and program of the New Testament, and of the noble missionary pioneers and builders of the past who have achieved such wonderful results and left us such a worthy and inspiring example.

The Commission's Report makes it clear that what the sponsors of the Laymen's Inquiry really have in mind, and what they are vigorously advocating, is the uniting of existing missionary agencies in one huge merger, to be controlled, administered, and carried on by a group of advanced modernists, and along lines utterly at variance with the missionary principles of the New Testament and the missionary practice of evangelicals hitherto. It is our profound conviction that this would constitute the most colossal tragedy which could befall the Christian church and its mission to the world.

BLUHM IN LATVIA

YOUR letter of December 19th including remittance was gratefully received. I want to thank you for supporting me and for the kind regards and wishes for the New Year.

In looking back through the old year, my heart is lifted up in praise unto Him that saved me by His grace. When I would think that I could not take a single step without calling on the Lord Jesus as pilot and guide, I knew that it was not my own strength or knowledge but His grace that brought me through. All the way grace, grace, and grace again! Deut. 33:25–27.

New Year's Eve we gathered for prayer to await the New Year on our knees before God Almighty. The Holy Spirit gave me a word of Scripture for the message: "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shown unto Thy servant" (Gen. 32:10). The message given in His strength and power brought great conviction upon the whole congregation. We found that not one of us had kept the greatest command: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, with all thy strength, and with all thy mind." And no one had kept the other: "Thou shalt love thy neighbor as thyself." So we fell on our faces before the Lord and confessed our shortcomings of the past year and that we had not served Him as faithfully as we should have. We prayed to grant mercy and grace for the New Year and for a great revival in all the world. A number of souls were yielded to Christ. We need your earnest prayer.

The first week of the New Year all the saints of the Lord united in earnest prayer every night.

I AM WILLING

To receive what Thou givest.
To lack what Thou withholdest.
To relinquish what Thou takest.
To suffer what Thou inflictest.
To be what Thou requirest.
To do what Thou commandest.

Do not be thinking of how little you have to bring God, but of how much He wants to give you.

—*A. Murray.*

"God grant this little gift may be used by Him 'who loved us and gave Himself for us.' He gave everything—this seems so little."

Miss Rhode's 1932 Report

Willa "Bethel,"
Radosc, Polska,
Jan. 17th, 1933.

DEAR FRIEND:

"This I recall to my mind, therefore have I hope. It is of the LORD'S mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness." (Lam. 3:22–23.)

THE year 1932 was particularly eventful for us here in Radost, Poland. It was one of privileges, responsibilities and great testings. There were failures, which by the grace of God became stepping stones closer to Himself, and there were blessed victories.

To begin with, dear Grace Mott left the work here in Radost wholly under my supervision early in the year, about the twelfth of January, to give herself wholly to the work of the mission in Warsaw, living there alone because of her desire for more quietness in communion with the Lord.

In April with a greater responsibility and privilege came also one of the greatest trials thus far in my life. April 7th the letter was written and seal affixed by those in authority in the homeland authorizing me as the one in charge of the property of the American European Fellowship here in Radost, Poland, where we've been doing a work for Jewish women and children. It was a privilege and responsibility indeed. Seven days later, April 14th, the great test, Grace Mott's sudden death by violent hands, came.

Deep as was the wound inflicted, so also was the healing balm applied. By July we were ready, though very much limited by the loss of our dear sister, to do the usual "Fresh Air" work again. We were enabled to give two weeks' vacation to some fifty boys and girls, mothers and young women, who came in different groups. Our great pleasure was in being used of the Lord to make these acquainted with Him and His Word to some extent.

Early in October more tests came. The last group for the summer season were four young women. They were about to return to their homes when the young English woman, who'd been in our midst partly as a paying guest, was taken seriously ill and had to be taken to the hospital. She remained there until just recently. We missed her presence and prayer interest, as well as her help in some little practical ways. Now there was no one to play the piano for us in the meetings. A week later a valued helper, a dear Hebrew Christian girl who'd been with us for more than a year and a half, was sent for by a frantic mother who'd become ill after hearing of her daughter's baptism here on our grounds during the summer.

Though I, like Job, was left alone as it were, yet the Lord did not leave me nor fail me. The meetings in Warsaw were continued shortly after Grace Mott's homegoing and carried on regularly every Saturday. They are going on to this day, the Lord giving His Spirit and unusual strength with which to do it. He proved His sufficiency in the face of every test and seeming hindrance. There were so many of them that we thought we should have to give up again and again.

During the fall we brought out guests from Warsaw from time to time as means, helpers and strength permitted. Besides our four regular children, there were not so many visitors, but we could bring out some mothers and young women, and for a time two more children were added to the four regular ones. One young woman, who'd come from Argentina and who'd been wronged by the man in charge of the immigration house to which she went for protection in Warsaw, we sheltered for a month. She was on the verge of suicide when she was brought out to us. We trust that the month with the Word of God and the care she received will help her through the hard time she is now experiencing. (There is no place in Poland that we know of to take in such unfortunates. I should have kept her here but found that it was unwise, as the contact with the children was too close. The young woman in her simplicity told all to everyone who'd listen. Our present quarters are too inadequate to include such as these, yet the place is large enough, but we have not the means nor the helpers to run a separate quarter for them. May the Lord help us to make this home a door of hope for needy young women as well as one for needy children, if it be His will.)

Early in December two unexpected visitors

knocked at my window about one o'clock in the morning, insisting most boldly that we come out and give them the horse and wagon to take them to the station. As there is no train at this time, we questioned them. They soon became so insistent that a window in another part of the house was almost broken. We became alarmed and felt certain that their purposes were not those stated. The two families of the brethren upstairs were awakened, and when the intruders heard several men's voices which told them to leave the place, they made off. As I watched them from an upstairs window, I saw others standing in the shadows outside, it being a bright moonlight night. Such shocks leave their impressions, with the result that we understand the Psalmist when he says, "My heart and my strength faileth, but God is the strength of my heart and my portion forever." (Ps. 73:26.) And with St. Paul we would say, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." (2 Cor. 4:16.) I know you'll stand in prayer with us more when you know about these things, dear ones, therefore I've told you.

By the grace and love of God the year ended beautifully with a most blessed Christmas time. It was not that we'd been given an abundance of anything, but the Lord had heard and answered prayer by being with us in a precious way. The Lord sent us a young Jewish brother, who is a musician and an excellent violinist, to help us with our musical program. He has an excellent spirit and helped much to cheer us during the holiday season by his good music and good talks to the children. He, himself, was so cheered by the blessing of the Lord through the children and all, that he is continuing with us, and is coming to us every Saturday now. (I should like to have the Lord put this young brother on the hearts of some of you, dear ones. He would make an earnest and capable worker, yes, a most valuable one, but the proper help is needed. He is already an earnest soul winner; and while waiting for means to finish his last year at the conservatory of music in Warsaw, he is witnessing for His Lord wherever opportunities present themselves. He is going through the usual hardships now of a Jewish soul turning to Christ.)

We entertained seventeen children here in Radost on Christmas Eve, having brought out seven children besides our musician friend from Warsaw. This was held in honor of the Sunday School class held in our home here, to which ten of them belong. The Lord graciously blessed the program and the efforts of the children in their recitations and hymns. A little remembrance and some "goodies" were made possible for each child, and the candle lights on the tree lighted up the beaming faces of hearts made glad. It was the first Christian Christmas for some of them. A week later we were enabled to have a program for the children in Warsaw to which about sixty came besides grown-ups. We were able to remember most of these with a tiny little gift also, but could only promise them the "goodies" for the following week, if D. V. I was sorry about this at first, but soon saw that it was another golden opportunity to tell many of the good news of salvation. The Lord blessed both times and there were happy results.

We are on the threshold of a new year. Only the Lord knows what He is going to permit to come to pass in His great plan to get glory to Himself for all eternity out of the chaos of this present world. The exhortation which came to me is to watch and pray. "The LORD is my portion, saith my soul: therefore will I hope in Him." (Lam. 3:24)

With many hearty thanks to God for royal and loyal friends and helpers, and with many prayers for His rich blessing upon you, dear ones, I am,

Sincerely yours in the Lord,

JEAN RHODE.

A NUMBER of our workers are in need of buildings, rent for halls, equipment, funds for Scriptures and literature. Particularly is this so in respect to Gospel Halls, where meetings may be held for children and adults week after week. Won't you pray that funds for the rental of such halls in strategic centers may be forthcoming? Missionaries on small allowances at best cannot take care of these extra expenses, and we desire to supply as the Lord enables.

Christmas in Czechoslovakia

By John Kovalchuk

THE Christmas season is on. We are very busy. Last week we spent five days in the city of Mukachevo and its suburbs, and held meetings there. In this part of the country the believers kept the Christmas holiday two weeks earlier, according to a new calendar. Besides the regular meetings, we held a special meeting for children. Some time before, I had sent on for these children good spiritual poetry and Christmas stories, etc. to memorize. They were waiting with great joy for their Christmas program. We had no Christmas tree for the children, because this year is very hard for all.

Nevertheless, this children's meeting was a great blessing, not only for the children, but for the older folks as well. Every child that took part in the program did splendidly. Oh, how happy they were, and how full of life and energy! Even the smallest ones, when their names were called out, bravely came up to the front and recited from memory some portion of Scripture, poetry, or the story of the Saviour's birth. They also sang several Christmas songs. The hearts of the parents rejoiced to see their children glorify God. It seems that the meaning of the expression in the word of God became clearer to all: "Out of the mouth of babes and sucklings thou hast perfected praise" (Matt 21:16).

At the conclusion of this children's service, I referred to the Word of God in Mark 10:13–16, emphasizing especially the words of our Lord, "Suffer the little children to come unto Me, and forbid them not," telling them of many different ways in which people forbid or block the channels by which the children come in contact with their Lord and Savior Jesus Christ. Parents are responsible before the Lord for their children.

The meetings for the adults were also richly blessed of God, and all were encouraged and satisfied. During my stay, I visited, and became acquainted with, some new outstanding Russians in the city of Mukachevo, who came from Prague to take government positions. I talked with them and gave them some good spiritual literature. May the Lord bless them while they read it.

For the following week, that is, New Year's week, the other places were waiting for us. Since the Russellite leaders here have turned from Russellism, many new places have been opened. We visited several of these and held good meetings there. Their spiritual need is great. They are begging us to help them. They had no leaders and consequently there was no order. Not a single trained and experienced worker was among them.

Some time ago, a lady in one of these places told me, with tears in her eyes, that she and her husband and children were believers and sincerely loved God, but that they were utterly discouraged and weary. About two years ago they were convinced that they should keep the Sabbath in order to be saved. For some time they tried to keep it in the best way they knew how, not even making any fire in their stove on that day. Then a Russellite came by and began to tell them of different things, etc., etc. When we came to them and preached the Gospel, they were exceedingly glad and they begged us to come as often as possible. Mrs. Kovalchuk taught the children our Gospel songs, and they liked them so much that we heard them singing these songs at night after we had gone to bed. We stayed over night with one of these families.

After we came back from Mukachevo, the next week we had meetings in Neresnice and Ganiche. The people in Ganiche are very much interested in the Gospel. Whenever anyone held meetings there, many would come and listen with much interest, and after the meeting, would ask important and sincere questions.

The first two weeks of Christmas holidays, according to the new calendar, are at an end, and the Greek Catholic and Greek Orthodox Christmas have begun, which is celebrated in the part of the country where we stay. So there is still more work and opportunity before us. I shall try to tell you about it next time.

Superstitious Customs

By John Gordiuk

O GIVE thanks unto the Lord, for He is good; for His mercy endureth forever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy" (Psalm 107:1, 2). "Thanks be unto God for His unspeakable gift" (II Cor. 9:15).

We are very happy to know that His great love has joined us in one body and that He is coming to take us to be with Him forever. Many thanks to all who are interested in the Lord's work here and are helping to bring lost souls to our dear Saviour. May He reward them in His glory!

The Christian world is about to celebrate the nativity of our Lord, but I wonder how many of them will meet the new-born Saviour, as did Bethlehem's shepherds and the wise men from the East. Our so-called Christian people are preparing to celebrate this great feast with special solemnity. For forty days prior to it, they observe a fast, when they do not eat meat, eggs, milk, or the products of milk. On the day before Christmas, which is called "Coliada" (from old Roman word "Calende"), many folks, especially the old people, do not eat until the evening stars appear. Then the head of the house brings the sheaf, consisting of different kinds of corn and a bundle of hay, which he puts on a bench in a corner of the room. They remain here for two weeks. The sheaf is brought to insure a good harvest for the coming year; the hay, in memory of that on which our Lord lay when He was born.

They put a little hay under the tablecloth. On the bundle of hay they place a pot containing cooked grains of wheat. The pot must be a new one. These grains are eaten with honey. This dish they call "Kutia," and it is the principal one among twelve which are prepared on that eve. From every dish the head of the house takes a spoonful, puts it on a special loaf of bread, and after Christmas gives it to his cows (perhaps as a reward for their worship of the new-born Christ). After the supper, the dishes and spoons remain unwashed on the table for the spirits of the dead ancestors, because they come on that night to the houses where they previously lived, and naturally they want to share the supper with the living people. Whiskey is always present on the table.

For the next two weeks, the evenings are called "holy" and no work may be done at that time, though it is a time when people indulge in much drinking. The children and young people gather in bands and walk from house to house, singing Christmas hymns and receiving in return some money or a loaf of bread. Some bands make a large star from pieces of colored paper, putting a lighted candle inside of it. Some make a little house in the form of a church, which is called "wertep" (cave or den) in which they have a puppet show. They carry it from house to house, singing Christmas hymns and showing some scenes of the childhood of Jesus. They all wear different masks representing policemen, gypsies, women, negroes, etc. Every group extends to the home their good wishes for riches, happiness, prosperity, honor, etc., and receive in return a reward of bread or money.

The night preceding the New Year is very important for all who want to know their future, especially the young people. The farmers prepare a bountiful feast. Then they go out and bind the fruit trees with straw. If there is a barren tree, the head of the house takes an ax and threatens to cut it down. Then some member of the family, standing behind that tree, asks in the name of the tree that it be allowed to remain, promising to bring forth fruit the following year. The children walk from house to house with grains of corn in their mittens. These they scatter on the floor, with words of best wishes for the New Year.

The eve of Epiphany (January 6th) is also called "Coliada" and people prepare a rich supper then. The father takes the water that had been blessed by the priest and sprinkles with it his buildings, his cattle, and his family. This water had been kept in a bottle for a whole year. On every door he makes the sign of the cross.

On the day of Epiphany, the water in the river is consecrated by the priest by immersing the cross in it. Then all the people take that water and carry it to their homes, where they again sprinkle their buildings, cattle, and family, preserving some of it

JOHN GORDIUK AND FAMILY

in a little bottle for a whole year, using it as medicine for different diseases.

I have described only a small part of the different things which the people of our villages are doing, in order that you might see how much our country is in need of light. The people are so accustomed to their superstitions that they could not imagine Christmas without "Coliada" and all the numerous rites that must be performed. All these things are a part of their faith and their salvation. It seems to me that it is easier to deal with people who know nothing about Christ, than to deal with people who consider themselves Christians. Please pray for us that God may give us His wisdom to show our people their error and to direct them in the way of salvation.

WORD FROM MORIAKOFF

OUR people are now preparing beer for the coming important feasts of winter. They think it would not be a holiday without beer. When they do this, they try to avoid me. I am writing much about drinking in our district, but I cannot help it. People are becoming almost insane. Greek Orthodox clergy and Lutherans are opposing us very much. Orthodox people are arranging debates and we are almost compelled to take part in them. Many people are on our side. People are writing down the Bible references that we give. Orthodox priests are distributing among the people gospel portions. We need very much evangelical literature and we ask you to send us what you can, as you did before.

In some villages we have very enthusiastic meetings. We are having a few conversions. I am thankful for your kind regular help.

PRINTING OPPORTUNITIES

BY DR. JAMES EWKE

I HAVE been very busy of late, preparing my lectures for printing. The lectures are in Czech, as I was speaking to the Czech people. Now I am translating them into Russian in order to put them into a Russian Christian magazine. I am planning not only to lecture, as I have been doing, in various places in Prague, but also to give these spiritual lectures greater circulation through putting them in Christian magazines. My work among the young people of Prague and vicinity will not be interrupted, but I hope to enlarge the scope of this work by having the lectures published. For instance, the January number of the Russian magazine, *The Faith of the Gospel*, contained my lecture, "The Faith and the Brain." Many Russian refugees, as well as the Russian population in Poland and Bessarabia, will read it. Please pray for this work.

I plan also, if God will help, to get out the lectures on Anatomy, illuminated by the Gospel, in booklets of 20 or 25 pages. These would serve as an antidote for the poison of godless literature.

Professor Martcinkovski was with us for more than a month. He lectured in many places in and around Prague. He had as his themes: "The Message of Palestine of Today" and "Christ and the Jews." He has now gone to Poland.

"I cannot express the joy I have in reading the HARVEST FIELD. I am so interested in the work of the dear self-sacrificing missionaries in Europe. May God richly bless in the coming year and a great harvest of souls be won for His glory!"

Biography of D. P. Prystupa

We give, from time to time, stories of how the Lord found and saved some of our workers and thrust them into the needy harvest field. We present herewith that of D. P. Prystupa, a faithful laborer in Poland. His people, in deep poverty, are looking for means to build a humble place of worship and testimony. Pray with them for this.

"FOR the eyes of Jehovah run to and fro throughout the whole earth, to show Himself strong in the behalf of those whose heart is perfect toward Him" (II Chron. 16: 9).

I was born October 16, 1883, in the town of Smolanica, Polesie, Poland. My parents were Greek-Catholics and they brought me up in this faith. I was a very religious boy. When eighteen years of age, I experienced a strong desire to become a monk; but some unseen power held me back from doing this, as if some voice were telling me "Wait." I was waiting till the Lord found me, as He found the Apostle Paul (Acts 26: 13).

D. P. PRYSTUPA

"A hard childhood was mine," says the famous Russian poet, Nadson. I might say the same. My mother passed away when I was only a year and a half old, and I was then taken by another family. My father married again, but his wife was not a mother to me, and treated me unkindly. Although my stepmother opposed my attending school, it was God's will for me to be thus prepared for His future plan, and at nine I began my schooling. Upon finishing this course I was placed with a strange family to work for one dollar and fifty cents a year. My chief work was watching the cattle. I am thankful that in all these experiences the eyes of the Lord were upon me.

A Desire After God

I was sickly, and disliked by everyone, for the only one who would have taken an interest in me, my mother, was not living. But I thank the Lord that He loved me, and that I came to love Him and the holy Gospel. I tried to be a real Russian Orthodox Christian, attending church regularly, praying much, kissing the icons, etc., which I did sincerely, and deep down in my heart there was a burning desire for the true God. His eyes saw that, and led me constantly to a better knowledge of Him.

At the age of seventeen years, I visited the city of Kieff in order to worship in the great cathedrals and monasteries, to bow before the holy mummies and kiss them. But after all that, I found no peace to my conscience, and my soul was still seeking the Lord (Matt. 7: 8).

Went to America

In 1907 I decided to go to America, ambitious to get rich, to buy a piece of land or to open a good business and to become wealthy and great. But the Lord said, "My thoughts are not your thoughts, neither are your ways My ways" (Isa. 55: 8; James 4: 13, 14). I went to Pueblo, Colorado, where I obtained work in the steel foundry. I had

to face all kinds of difficulties. I liked the American people and their customs, but found the language extremely difficult.

In 1908 I met Mr. Peter Kmita, the Russian preacher, who came to Pueblo from Scranton, Pa., to preach the Gospel to Russians. I had never heard such preaching, so plain and so beautiful. I said to myself, "This is just what I need." I accepted Christ as my personal Saviour with great joy. My heart had been ready, but I had lacked direction. May 16, 1908, I was baptized in the Messa Baptist Church of Pueblo by Rev. Milton Fish, pastor of that church. My heart then found peace.

Returned to Russia

I lived in Pueblo till 1911, and then returned to Russia, where I had to face severe persecution for the Gospel of Christ. The Greek Catholic priests came to my house, searching for Gospel literature. They tried to prohibit me from testifying for my Saviour. I answered them with the words of Peter and John in Acts 4: 19. Because of this, I was arraigned and had to face trial before a high judge as an awful criminal. Not waiting for trial, I returned to the United States, the country of my spiritual birth, which I greatly love. This was in 1913. I remained there for ten years, learning to love America still more.

Came to Poland

During these ten years I tried to prepare for the Lord's work in Russia. My ambition to become rich had left me, and I was thinking of my poor people, who were dying without the Saviour, and I longed to go and preach to them. While living in Detroit, Michigan, I preached to Russians on Sundays and at nights, and worked in the Ford plant during day hours. After a time, the American Mission employed me as a colporteur and a preacher among Slavic people. There I worked until 1916, and because of illness I went to Colorado. I studied in the Bible Institute in Philadelphia, 1917–1918, together with Brother Kovalchuk, who knows me well. In 1924 I came to Poland in order to preach the Gospel of our Lord to my poor and suffering people. Here I have had to suffer much, but all this has been endured for the glory of God. The Lord has blessed my work here richly.

Hard Labor and Few Workers

We missionaries in Poland are working very hard. There is much to be done, but the workers are few. We have to do much walking. I have made about 2500 miles per year on foot, more than some do in automobiles in America. Sometimes we walk about thirty miles without lunch, and hold a meeting when we reach our destination. The duration of a meeting here is not one hour, but about six. But I thank my Lord for all this, because He saved me and sent me here for this purpose. I owe much to Him, for He did much for me.

Halls Needed in Poland

Our greatest need in Poland is meeting halls. We preach in small, private homes, and it is very crowded, so that one can hardly breathe, and feels weak and tired. We ask you, our dear brothers and sisters across the ocean, to help us build a meeting sall. We shall never forget you before the Lord if you can assist us.

MOSES GITLIN'S REPORT

Statistical Report of my 18th missionary journey, October 2 to 29, 1932.

1.	Days on journey	28
2.	Places visited	1
3.	Kilometers covered	1052
4.	Sermons preached	18
5.	Public conversations	5
6.	Attendance	3725
7.	Of the above, Jews	450
8.	Individuals dealt with	14
9.	Literature distributed, about	2000
10.	Letters written	15
11.	Homes visited	5
12.	Hours of Bible teaching	93

On December 27, God willing, I am to leave on my 19th itinerant missionary journey. Owing to the need of availing myself of the winter season in conducting local Bible Courses, I must be on the way until April 11, making a total of 107 days. I beg you to pray that the Lord may sustain me on this journey. Mrs. Gitlin and I are praising God and are grateful to you for remembering us so well, even in these hard times.

"The magazine is indeed a splendid publication. We feel it would be truly a loss to do without it."

Polish Young People Organized for Christian Work

By George Nazaruk

Group of Young People at Ozenin (Mr. Nazaruk in Center)

FEELING a great lack in the education of our young people along a certain line, our church invited one of my schoolmates, Jan Wenskij, to come and teach us some music and prepare our best young men to act as choir leaders. By God's help, we carried out this plan during the last three weeks of November. We devoted only this short time to this work, because our people are too poor to furnish for a longer time what is needed for each student, but we did our best, and 22 students from different places had the opportunity of learning something about music. Our own choir in Ozenin, which I have been training for some years, also learned how to sing better. So now we have in our stations young men or women who can start the hymns, or even lead the music, and some churches from other denominations received the same help, for we try to be in fellowship with other Christians and help as much as we can. God gives us great joy in thus helping others.

There were more than thirty young people who gathered together for this short time. They found that they could do more for the Lord if they were organized. The work they had done for the Lord in the past did not satisfy them, and they wanted to do more for the Lord in the future. On November 22, 1932, they were organized under the name of "The Union of All Christian Young People in Wolynia," with the Scriptural motto, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you" (Luke 10: 19). We have at present many enemies in the state of Wolynia, not only the atheistic Bolsheviks but also the so-called Pentecostal movement. They are not like the American Pentecostals, or Greek Catholics, or Roman Catholics. They hinder the good effect of our testimony for our Lord and Master by their dancing, worldly songs, promiscuous kissing of men and women, immorality, and their saying that the birth of Jesus was not supernatural. We are in the midst of such people. Are we to keep quiet if they used to be with us and are now doing such things?

We ask all Christian people, young and old, to remember this new organization in prayer, with their committee of five men, of which I have been chosen president. Within one month we had three evangelistic meetings in different places, with good choir singing, spiritual poems and testimony, and distribution of literature. We all felt the presence of God in these meetings. We need the prayers of Christian people, also some Bibles, New Testaments, tracts, and some instruments to play, even a violin and mandolin. We are waiting on the Lord to supply all our needs. We promise to remember all the donors in our daily prayers.

NEWS FROM ALBANIA

YESTERDAY was our Christmas celebration for the school and the room was full, for we had let each child invite someone from home and the teachers had invited others. The tree was trimmed on Saturday, so that it looked pretty for the Sunday School children, to whom we gave out Sunday School picture cards of the birth of Christ—some 215 (90 of these to the little ones in the Primary Department), and mixed candy, a spoonful, as they were passing out of the door.

Another attractive feature, Sunday, was the choir on the enlarged platform, girls and three ladies to the left and young men to the right, partly hidden by the Christmas tree when seated. They sang "Joy to the World" and another Christmas hymn to the tune of "O Day of Rest and Gladness." The table was in the centre and back of it sat Mr. Jacques and Mr. Kosova. The organ, immediately behind, was played by Mrs. Jacques, and I sat back of them with her, as Mr. Jacques wished me to offer the prayer in Albanian while he had the opening prayer and benediction in English. The sermon was to the point on Why Jesus Came into the World. Mr. Kosova does very well in translating. I am so glad Mrs. Jacques can play the organ, for it would have been hard on my limbs to have to do it.

This choir is to be permanent. Young people who have good voices and are over fourteen years of age are eligible. Choir practice is to be each Wednesday, just after our prayer meeting, which Mr. Kosova leads. To make the choir less conspicuous, he is planning to have a closed-in screen on each side, which may be so made that it can be removed when the platform is needed.

We are looking forward to the week of prayer, praying that many may be brought nearer to the Lord by means of the meetings. You will be interested to know that Tuesday evening has been chosen for the weekly Bible study or discussion, so tonight we expect quite a number to come. Mr. Jacques is at a disadvantage in these discussions, because he must speak through interpreters.

WITH JAROSUK

December 1, 1932.

In our district, authorities have forbidden meetings of believers. If we gather, we take the responsibility upon ourselves. Therefore, I devote more of my time to visiting believers and distributing spiritual tracts.

After three days conference of believers, Brother Popko and I decided to visit other districts. Roads were muddy and it was difficult to walk. Sometimes we took off our shoes and walked in the water. In the Ezernitzy we had a big crowded meeting. People were rejoicing and thanking God on the occasion of our arrival. In some places we had daily meetings, in the morning and in the night. People gathered from many foreign places.

We need spiritual literature. Many are thirsting to read and we cannot satisfy them. There is no possibility to sell anything, as the people are so poor. The distress of the people is extreme, and their spirit is depressed, under poverty. Believers are still courageous.

The Gospel house in Yzernitzy is half built, but we cannot continue our work. We pray the Lord to move the hearts of God's people to help us. In Lakchva a Gospel Hall is also being built. In November I had fourteen meetings, visited twenty-eight homes and three sick people. Then I walked 163 kilometers. If you have Scripture and tracts, send them to me.

DEBTOR TO THE POMAKS

By C. Marvakoff

I AM debtor." The apostle Paul wrote this to the Romans. Not only was he a debtor, but all of God's children are debtors to preach the gospel to all mankind, to give them an opportunity

to become God's children through the sacrifice of our Lord and Saviour Jesus Christ. This also is my task.

Through God's grace, I have spent the month of November in the following manner. As a member of the Evangelical church, I was requested to be present for the first ten days at their Conference held in Sofia, where all the Christian workers of that church were united and expect to be in the future. We had a blessed Conference. An opportunity was given to every servant of Christ to thank and praise God for all His goodness showered upon us in our mutual work.

The second part of the month, November 10th to 20th, I was at my appointed work among the Pomaks. During this time, a young brother came to see the work among the Pomaks. He is a pastor, serving in one of our evangelical churches. He arrived here in July, having come from America, where he finished his theological course of study. We visited several villages together and talked to the people. He was convinced that the work among the Pomaks has a blessed beginning. I am very thankful for the visit of this brother. I would like others to visit this work, so that they could give any suggestions with regard to this new work.

The third part of the month, November 20th to 30th, I was asked by the church officials to conduct some evangelistic and revival meetings. Two brethren helped me, and the three of us conducted fourteen meetings in our church. These meetings were well attended, and the Word of God was given. We trust that it found place in the hearts and lives of men. We do thank God for all.

SUFFERING IN HARBIN

By S. P. Badantseff

PEACE be unto you. I received your letter for which I am so thankful. Your help for needy Christians came at a proper time. We were able to pay for the care of a sister in the Lord in the hospital. We are so grateful to our oversea brethren. We also bought twenty-one copies of the Bible. The world is full of unbelief and indifference to its future, but there are quite a few thirsting people in whom the flame of God's love is still burning. Our duty is to get them on fire for Christ.

There is so much sorrow in the church because the believers are divided, as if they had more than one Shepherd. Unbelievers and weak members of the church take offense at many things, and this situation is continually growing (1 Cor. 10:32, 33). There are those who are seeking their own interests, and not that which is pleasing to the Lord (Philippians 2:21). Many are forgetting that we must be careful, lest we fall from grace. Instead of suffering with God's people, some are ruling over them (Heb. 11:24, 25). The glory of God must take first place (John 5:44).

The loss of the first love by the church is mentioned in Rev. 2:4. The world does not see the true disciples of Christ because the commandment of Jesus Christ (John 13:34, 35), is unheeded. We must be one in spirit and peace because we have one Lord, one faith, and one baptism (Eph. 4:3, 5). The prophet Isaiah pitied Israel because it had departed from God's precepts (Isaiah 63:16). Let us be watchful lest Jesus Christ our Saviour says to us, "I know you not" (Matt. 7:21, 23). It is time to be awakened from slumber, to be encouraged in watching and praying, and to walk in the light. God's people must be clothed in the garments of righteousness, and be shielded by faith and love. His voice at His second coming is awaited, when He will gather all who have the hope of His returning.

Do not forsake us, dear brethren, but pray for us. The Lord permits sorrow and disaster, but He does not forsake His children in time of trouble. He helps in the very difficult moments of life. Glory to His name.

We send brotherly greetings to you who are across the sea, but who are with us in spirit, striving for the faith of the gospel.

MOSHERENOK WRITES

PEACE be unto the dear brethren of the American European Fellowship. On December 8th I went to Helsingfors to the Finnish Gulf. The sea was exceptionally high, the waves pitching and rolling terrifically. It seemed to me that we were in danger. Brother Dobrinin knows about our sea, but the Lord kept us, and our voyage on the small boat was safe. During five days meetings with Russian evangelical brethren at Helsingfors, we had holy communion and eager prayers, which filled our hearts with spiritual food and joy.

Then I went to Loeshnitza in Estonia and spent

ten days there. Every night we had a gospel meeting. People were attentive and grateful. Missionaries of the Greek Orthodox church are working very intensively against us evangelicals. We are arranging a conference of Russian evangelicals in the town of Yourjev. Some brethren will then come from Estonia and Germany. Brother Moriakoff will be with us also. Hearty greetings from all.

A MESSAGE FROM WESTERN RUSSIA

Translated from Russian by Mr. Dobrinin

A BELIEVER writes from the west of Russia. "The blessings of the Lord be with you, and the power of the Almighty abide with you. By God's mercy I am still living and safe with all my family.

"I will describe our everyday life. Before 1930 I had a cow and a pair of horses, eight sheep and two pigs, but now I have only a pair of rabbits and four chickens. When collectivization was developed, everything was taken from us. Our old farm buildings were pulled down and, in their place, common buildings were erected. As a result of collectivization, people lost their zeal for work and nobody cared whether the crops thrived or not. This caused the persecution of prosperous peasants and many of them were exiled to Solevetsky Island in Siberia.

"Now our crops are being confiscated and only a meagre portion is left to us. In order to get bread, the peasants go to the cities. Food prices are tremendously high. We are so hungry that we are using potato peels and seed pods for food. We gather this together and bake "bread." Those who still have a little money are buying horses and using them for meat. You see how well things are with us!

"Sometimes our villages are visited by Bolshevistic emissaries from the centers, who endeavor to persuade us to believe that there is no other country in the world that is as well off as ours. Our peasants, however, do not believe this, and smile at its irony. I am now working in a factory and my daily portion of bread is 100 grams. I have about six pounds of sugar per month. My wife and my boy have three kilograms of flour apiece. Round about us everywhere are complaints and tears.

"It seems to us, as far as we can read our newspapers, that all countries are sharpening their bayonets against Soviet Russia, and that the air smells of gunpowder. I could write so much to you that all my descriptions, if spread out, would reach all the way from Russia to America."

PRAYER

Years ago a steamer out on Lake Erie caught fire, and headed at once for the nearest land. All was wild confusion, as men and women struggled for means of escape. In the crowd was a returning California gold-miner. He fastened the belt containing his gold securely about his waist and was preparing to try to swim ashore. Just then a little sweet-faced girl in the crowd touched his hand and looked up beseechingly into his face, and said, "Won't you please save me? I have no papa here to save me. Won't you, please?" What would he do? He gave the belt of gold that meant such a hard struggle one glance. But that soft child-touch on his hand, and that face and voice strangely affected him. He couldn't save both—which? The quick-as-flash thoughts came all in a heap. Then he dropped the gold, and took the child, made the plunge, and by and by reached the land, utterly exhausted, and lay unconscious.

As his eyes opened, the child he had saved was standing over him with the tears of gratitude flooding her eyes. And a human life never seemed quite so precious. He had lost his gold, and his years of toil, but he had saved a life, and in saving it had found a new life springing up within himself.

Listen! Out of the distance comes a murmur of voices like a low heart cry. It comes from near by, where you live. It comes most from far-away lands. Its words are pathetically distinct: Will you save me? I have no one to save me. Won't you? And we can do it. But the gold and the life must go. Shall we do it, hand in hand with Jesus, the only Saviour? Shall we not do it?—*Gordon.*

"Those who know heaven to be their home can look upon all things now as a stepping-stone helping them on up there."

"THE EUROPEAN HARVEST FIELD is most inspiring. It always creates prayer for the work and for the givers. What joy to give until it hurts!"

The Source of Wisdom

By Rev. P. B. Kennedy

IF ANY man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him" (James 1:5).

(a) We are living in unusual times. Many people are distressed, troubled, and worried. I said to a friend, "I think we must all try to live a more simple life," and he replied. "It is a good time for us to do as Solomon did—ask God for wisdom."

(b) These words we have before us were written by James, the brother of our Lord. He was not converted till after our Saviour's resurrection. He became an efficient leader. We read in the Scriptural record that he presided at the early Council in Jerusalem and that Peter and Paul went to him for advice.

Those early Christians lived under the light and power of Christ's resurrection and the blessings of Pentecost. They knew they were saved to serve, and they were ready to endure hardness as good soldiers of Jesus Christ. This dear man, James, for instance, was himself thrown from the wall of the city of Jerusalem and then stoned to death. He seems to have had a presentiment of such a possible martydom, for he wrote to his readers, "My brethren, count it all joy when ye fall into divers temptations."

(c) I think I speak for all when I say it is not that we are afraid to endure hardship for Jesus Christ our Saviour, but it is a questioning sometimes whether it is really His will for us. Nelson cried out, above the naval strife, "England expects every man to do his duty." Is it Christ who is asking me? I will strive to do whatever the Lord would like to have me do. God may not ask us to be martyrs, but He knew "wherein Antipas had been His faithful martyr" (Revelation 2:13), and He likes to see in our hearts a martyr spirit, to say with Martin Luther, "Here I stand, so help me God." Like Esther, we need some Mordecai to say, "Who knows but that thou art come to the Kingdom for such a time as this?" We want to have peace in knowing that we are where God wants us to be and that we are trying to do what He wants us to do.

I. James implies here in this passage that it is well for us to be humble. "If any man lack wisdom."

(a) While he is not referring to wisdom of a worldly or material kind, yet it will apply here, as Mussolini suggests, that America have a governmental Board on Technocracy, or as our deceased ex-president, Calvin Coolidge, suggested that we older men give the young men a chance to do things in a new way because their training fits them for it. Yet, even in this day of rapid advancement of material knowledge, we may well recall that Edison said, "It is only the beginning," and that Newton referred to present knowledge as only a few pebbles from the seashores of future achievement.

(b) James is talking about Christian experience. We thank God that this knowledge is not limited to people of trained minds, as advantageous as it is to have such a trained mind. "A broken and a contrite heart, O God, Thou wilt not despise" (Psalm 51:17). This we may all gain by sitting at Jesus' feet and learning of Him. The Pharisees of Jerusalem were doubtless better trained in mind than the fishermen of Galilee, but Jesus chose the latter for His cabinet, so to speak. It is recorded of Barnabas, one of the outstanding characters of that day, that he was "a good man and full of the Holy Ghost." It is well to note that Saul of Tarsus, with his well-trained mind and haughty spirit, was necessitated to pass under the convicting power of the Holy Spirit and very glorious presence of our risen Saviour and cry out, "What wilt Thou have me to do?" When, like him, we come before the presence of our sinless Redeemer, before the presence of our absolutely holy Heavenly Father, we, too, like Isaiah of old, place our hands to our lips and cry out, "I am a man of unclean lips" . . . "Here am I, send me."

(c) How high are the counsels of heaven above us! Life is not a career, but a mission. "That I may apprehend that for which I am apprehended." Even Jesus prostrated Himself before God in Gethsemane, exclaiming, "Not as I will, but as Thou wilt." When He knew, He obeyed calmly and happily.

Some years ago I heard that prince amongst preachers, Rev. John Hall, preach in the Fifth Avenue Presbyterian Church in New York City, on Hebrews 12:1, "Let us run with patience the race that is set before us." He brought out the fact that each one of us had a set course—that Jesus had planned the course for us—that we were to "look unto Jesus" and run to the best of our ability. Having just returned from his home across the sea, he said he noticed they had to heave in coal to keep the vessel going, and just so, we needed to pray for faith to run well our course.

II. James tells us here that we are to come right to God—"Let him ask of God."

(a) We sometimes refer to James as "the common-sensed writer." It was he who said that the church should not show preference to a wealthy man with a gold ring in contrast to a poor man. Doubtless he would want us to use the best judgment we have, and to avail ourselves of the counsel of others, but, as he says, our highest privilege is to come right to God.

(b) Because God knows. He knows us and He knows the circumstances by which we are surrounded. He is sovereign—He is the Alpha and the Omega. The Bible in its fulfillment of prophecy is a good illustration of this.

(c) How tender He is! "Who giveth to all men liberally, and upbraideth not." He does not chide. "He will not break the bruised reed." Our faith is weak. How patiently He says to us, "Have I been so long time with you and hast thou not known me? He that hath seen me hath seen the Father."

I heard of a little girl who was very near death. Her mother loved her, oh, so much! She bent over her child's pillow with a beautiful troubled face, and the little one looked up and said, "Why, mother, are you afraid?" Then the mother bethought herself, and with controlled feelings said, "No, my child, I'm not afraid," and the little girl answered, "Nor am I afraid." Let us look up into our Heavenly Father's face and say, "Father, are you afraid?" "No, my child." "Then, Father, we will not be afraid."

III. James assures us that God will give us the guidance we need. "And it shall be given him."

(a) Through an intelligent application of the teachings of the Bible. It may be a lamp to our feet and a light to our path. It may be as a key to unlock His providential dealings. In Albania, the people kiss the Bible and the priest carries it around the church, while mothers place their babes on the stone-slabbed floor for him to step over them, that some blessing may come from the act because he has the Bible in his hands! We feel that it is our mission to preach the Word, that both young and old may have God's guidance through following its teachings.

(b) God's kind providential dealings with us as individuals often impress us very much. Our lives have been saved in infancy as was the life of Moses. We, too, had kind Christian teachers to instruct us to say, "Speak, Lord, for Thy servant heareth." Day by day we feel as Philip must have felt when, in obeying the command to go to Gaza, he found the chariot and the inquirer after Truth awaiting him.

(c) The Holy Spirit may still prompt and impel us to be faithful witnesses of the Truth. He that is wise winneth souls, but we need heavenly wisdom that we may win souls. Let us heed James' exhortation and bow before the throne of God Almighty that we may find grace and mercy in our every time of need.

"MY TIMES ARE IN THY HAND"

Psalm 31: 15

If Thou for me decree
Some "times" of weary pain,
Lord, patient would I be,
And calm in Thee remain.

Should troublous "times" be given
Of pressure and of care,
Thou wilt, O King of Heaven,
With me the burden share.

In lonely "times", dear Lord,
When friends are far away,
I turn me to Thy Word,
My strength, my hope, my stay.

Yea, this I gladly know,
That whatsoe'er may come
Will work my good below
Till Thou shalt call me Home.

—*Charlotte Murray*

Sowing the Seed

By Jan Wladysuk

A DISTRICT spiritual Conference was held at Bereza Kartuska, October 14-16, 1932, at which we experienced much joy and blessing. The meeting on Friday morning opened at 10 A. M., with singing, reading of the Word of God, and prayer. Then several splendid addresses were given. The last message, "What Think Ye of Christ?" was brought home to many hearts by emphasis being laid on the word "ye." "What think ye of Christ?"

The second meeting started at 5 P. M. Our gospel hall was packed with Russians, Poles, and Jews. Several brethren gave stirring addresses, and there was trio, quartet, and choir singing, in which several Roman Catholics and some Jewish girls assisted us. At the close of the meeting, we distributed a lot of gospel literature in the Yiddish, Polish, and Russian languages. In Yiddish, we had selected portions of Scripture by Helen Gould Shepard, "God's Miracle in History—the Jew" by Lillian B. Hinote, "What Lack We Yet?" "Shepherd of Israel," and Gospel of Luke. Then we had the Gospel of John in Polish, and Matthew and Mark in Russian, besides some other Polish and Russian Christian literature which we had received from Mr. Fred Stettler of Lodz. Many people asked us for the literature, saying, "Please give me some literature. I will take it to my folks at home."

Many took part in the Saturday morning service by reading a verse or two of the Scriptures and giving a short testimony of Christian experience and blessing. This meeting stirred many young hearts to follow Christ wherever He would lead them. The Saturday night meeting also was well attended. We had splendid messages and excellent gospel singing.

The Sunday morning service was opened by singing "Lord, Abide with Us" and the reading of the Word of God and prayer, upon our knees. With gratitude in our hearts, we participated in the Lord's Supper, remembering Christ's death for our sins. After the morning service we had a business session, at which the question of Evangelism was considered. In order to evangelize the people in our district, it was decided (1) to organize a "Flying Squadron" of volunteers of different groups of believers or churches to hold evangelistic meetings in different villages where the gospel had not yet been preached, and (2) to distribute evangelistic literature. In order to accomplish the above program, we decided to hold workers' conferences from time to time. We closed the session with prayer and singing. The evening service at 6 P. M. was opened with reading of the Word of God and prayer. Many brethren took part in this closing meeting, expressing their joy at being present and speaking of the blessing they had received.

In concluding my report, I want to say that this district conference in Bereza Kartuska brought much encouragement and enthusiasm to the Christian brotherhood. After the Conference, many groups of believers from different places began to visit new villages, preaching the gospel. Many Jews, Roman Catholics, and Russian Orthodox Church people heard the preaching of the Word of God at this Conference, and some of them have begun to attend our regular meetings. Six hundred Gospels and 75 pounds of other Christian literature, in Yiddish, Polish, and Russian, were distributed. A few score of Bibles and Testaments in Polish, Russian, and Yiddish were sold. We thank the Lord that He enabled us to sow the seed of the incorruptible Word of God, which is bringing blessed results and we believe He will give the increase.

RELATIVES OPPOSE IN BAPTISMAL SERVICE

By Basil Bajko

I RECENTLY went to Luboml County to hold evangelistic meetings and to administer holy baptism to the souls who had given themselves wholly to the Lord. On Saturday afternoon, October 1, 1932, I was met at the railway station in Luboml and taken to the village of Byk, where we had the evening gospel service. The following morning, several brethren and sisters went with us a distance of ten miles to the village where we were to have the baptismal service. We found the brethren awaiting us there. As we had plenty of time before the meeting, we began to examine the candidates for baptism. Soon many people arrived and we were ready to start the meeting.

Suddenly, a young woman, the wife of a young

man who had accepted Christ and who wanted to be baptized, came to me and said, "Why have you come here to disturb the people and to persuade my husband to accept another faith through baptism?" I tried to convince her that baptism was a command of Christ, which every one who believes on Him should obey. But all my efforts were in vain. In a loud voice she began to cry, "I will not let him be baptized!" His mother also came and began to scold him and all the believers, and his brother threatened to beat him if he would change his faith and thus dishonor the whole family. Surely the words of Christ came true, "A man's foes shall be they of his own household." "Yea, and all that will live godly in Christ Jesus shall suffer persecution," said the apostle Paul. Somehow we got them quiet and started our meeting out under the blue canopy of heaven, upon the foundation that had been laid for the new house. Many brethren took part in this service. The people listened to the Word of God with great thirst, and those three persons who had come to hinder the young man from receiving baptism, heard the preaching of the Word of God for the first time in their lives. In no other way could they have been induced to come to the meeting. Praise God for all things!

After this meeting, we set out on our march to the river, singing gospel hymns as we went along. A great mass of people followed us, curious to see how the new converts would be baptized. When we came to the river and were ready for the baptismal service, we found that the three persons who had come to hinder the young man's baptism had come armed. The mother had a switch in her hand, the brother had a big stick, and the wife was herself ready to jump into the river. Seeing all this, we decided not to baptize this young man at this time. They were greatly surprised when we told them that we were not going to baptize their relative, and they became quiet.

During the solemn baptismal service, there was perfect quietness and everybody showed a spirit of reverence. One by one the candidates entered the water, being buried to sin and arising to newness of life in Christ Jesus. After the baptism, I asked a brother to take a picture of the crowd. I told him to step higher up so that the picture would take in all of the people. Hearing these words, one woman began to run away from the crowd, crying, "Ah, you think that you only are wise and that I am a fool. No, I am wiser than you are. You shall not enroll *me* in your faith." I had never seen so much opposition in the eleven years that I have been a Christian.

We then returned to the place of our morning service, and there in the open air we administered the holy communion. Many people, witnessing the performance of the two ordinances of Christ, went away saying, "Surely this is the only way to observe the commandments of Christ."

Having given thanks to the Lord for His marvelous works, we went to an adjacent village for the evening meeting. In addition to the grown-up people, many children came to this meeting and listened to the Word of God. They answered my questions very well and learned to sing the gospel hymns. Yea, out of the mouth of babes Thou hast perfected praise. Praise God, our country is being enlightened by the Word of God. Please pray for the Lord's work in Luboml County.

REJOICE!

Habakkuk 3:17

Though the fig tree shall not blossom,
Nor the fruit be in the vine;
Yet the Lord is my salvation,
And His loving care is mine.

Though a failure be the olive,
And the fields shall yield no meat;
Yet He is my Heavenly Father,
And His love to me is sweet.

Though no flocks be in the pasture,
In the stall no herd I see;
Yet His eye is on the sparrow,
And I know He cares for me.

Though the clouds obscure the sunshine,
And the world is dark and drear;
I am filled with joy and comfort,
For He is so near and dear.

Though all things should go against me,
Till my faith is sorely tried;
I will trust Him always, ever,
For I know He will provide.

HOW TO READ THE BIBLE AND LOVE IT

(*Continued from page 5*)

than in the fifty-third chapter of Isaiah? Christ is everywhere in the book. Read the Bible then to find Him. Remember His words, "*Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me*" (John 5:39).

If you neglect the Bible, you will never know God intimately, and you will always be a weak and inefficient Christian, without spiritual power, and unable to stand when the storms and temptations of life overtake you. If you will read it, you will love it; and all of its teachings will reveal spiritual truth to you which will become more and more precious, and which will have greater power in your life.

"Read your Bible, read it every day,
Read your Bible, read it—come what may;
Read your Bible, read it every day,
Never mind what any of the critics say."

THE SOURCE AND THE STREAMLETS

(*Continued from page 6*)

With the cry—"It is the Lord!"
He, of heaven and earth Possessor,
Verifies His Holy Name;
Blessings change and die, the Blesser
Lives, unchangeably the same.

—*Author Unknown.*

Copied from "Words of Truth"—Vol. 2, 1909.

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Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
12294	$5.00	12329	50.00	12364	15.00	12399	2.75
12295	2.00	12330	14.15	12365	25.00	12400	5.00
12296	1.00	12331	5.00	12366	1.00	12401	3.25
12297	20.00	12332	10.00	12367	20.00	12402	1.00
12298	1.00	12333	45.00	12368	10.00	12403	7.00
12299	5.00	12334	5.00	12369	1.00	12404	9.00
12300	19.00	12335	10.00	12370	5.00	12405	20.00
12301	1.00	12336	1.00	12371	3.75	12406	5.00
12302	1.00	12337	3.00	12372	10.00	12407	1.00
12303	5.00	12338	10.00	12373	5.00	12408	1.00
12304	2.00	12339	25.00	12374	8.00	12409	.80
12305	20.00	12340	5.00	12375	2.00	12410	2.00
12306	1.00	12341	5.00	12376	10.00	12411	1.00
12307	10.00	12342	2.00	12377	50.00	12412	21.41
12308	30.00	12343	10.00	12378	5.00	12413	5.00
12309	10.00	12344	50.00	12379	5.00	12414	1.00
12310	10.00	12345	3.00	12380	6.00	12415	35.00
12311	5.00	12346	1.00	12381	1.00	12416	2.00
12312	7.00	12347	1.00	12382	1.00	12417	1.00
12313	5.00	12348	6.00	12383	6.00	12418	11.75
12314	40.00	12349	57.60	12384	43.75	12419	1.00
12315	3.00	12350	1.00	12385	5.00	12420	1.00
12316	10.00	12351	1.00	12386	10.00	12421	3.00
12317	10.00	12352	2.50	12387	1.00	12422	1.00
12318	2.00	12353	85.00	12388	20.00	12423	2.00
12319	10.00	12354	5.00	12389	15.00	12424	20.00
12320	18.00	12355	1.00	12390	2.50	12425	10.00
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